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Christian Advocate

NOVEMBER 10, 1960



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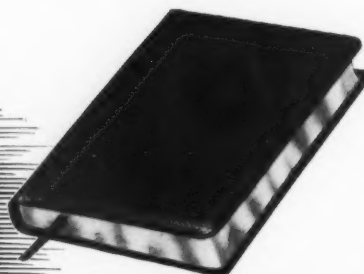
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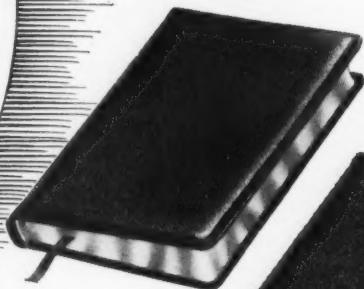
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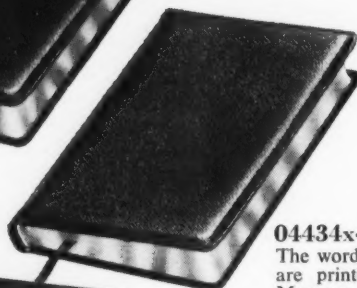
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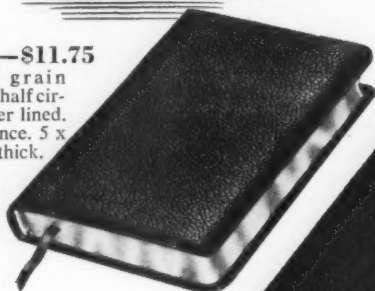
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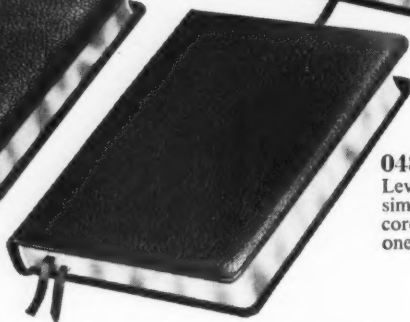
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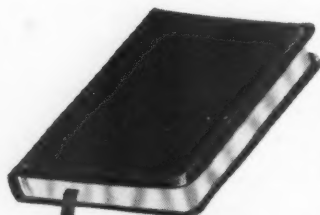


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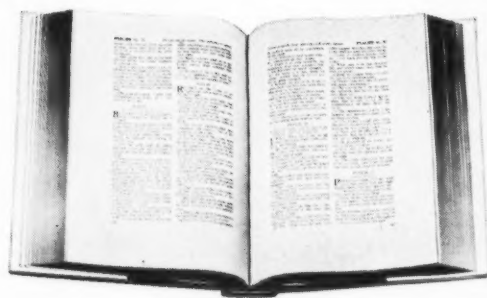
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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

American mothers are "doing by neglect what Russians are doing by social planning," believes a prominent Arkansas churchwoman, Mrs. E. D. Galloway of Little Rock. Russian women are turning their children over to day nurseries out of necessity, but many American women do the same thing voluntarily, according to Mrs. Galloway. She believes that a woman's greatest responsibility in the home is spiritual. Her remarks were to a regional convention of the Florence Crittendon Home Association of America, which gives shelter to unwed mothers. Which raises the question as to which practice, voluntary or forced, does greater damage to traditional family patterns. . . .

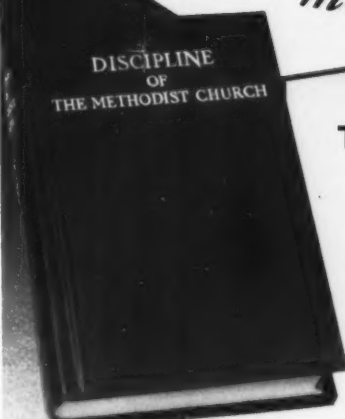
The post-Christian era in North America may be beginning, according to Dr. Donald L. Houser, an official of the United Lutheran Church in America. "The church no longer receives a welcome reception as it enters a new community. Church attendance is no longer popular. Only by recapturing the sense of urgency to carry out our mission and allowing the Holy Ghost to compel response can the tide be turned," the Lutheran leader asserted. This report to the ULCA's 22nd biennial convention bears out what some of us have suspected: the "popular religion boom" is ebbing. . . .

A church parking lot is "not an actual place of religious worship," and is thus subject to taxation, according to a recent ruling in New Castle, Pa. City Solicitor Marjorie A. Young has ruled that all church parking lots in the city must be placed on the 1961 tax rolls. Thus, church ownership in this case at least, is not sufficient to make church property tax exempt. . . .

the cover

Ralph W. Sockman, one of Methodism's outstanding ministers, is shown in front of Christ Church, New York City, where he has served for 44 years. He writes our Thanksgiving meditation on page 7.


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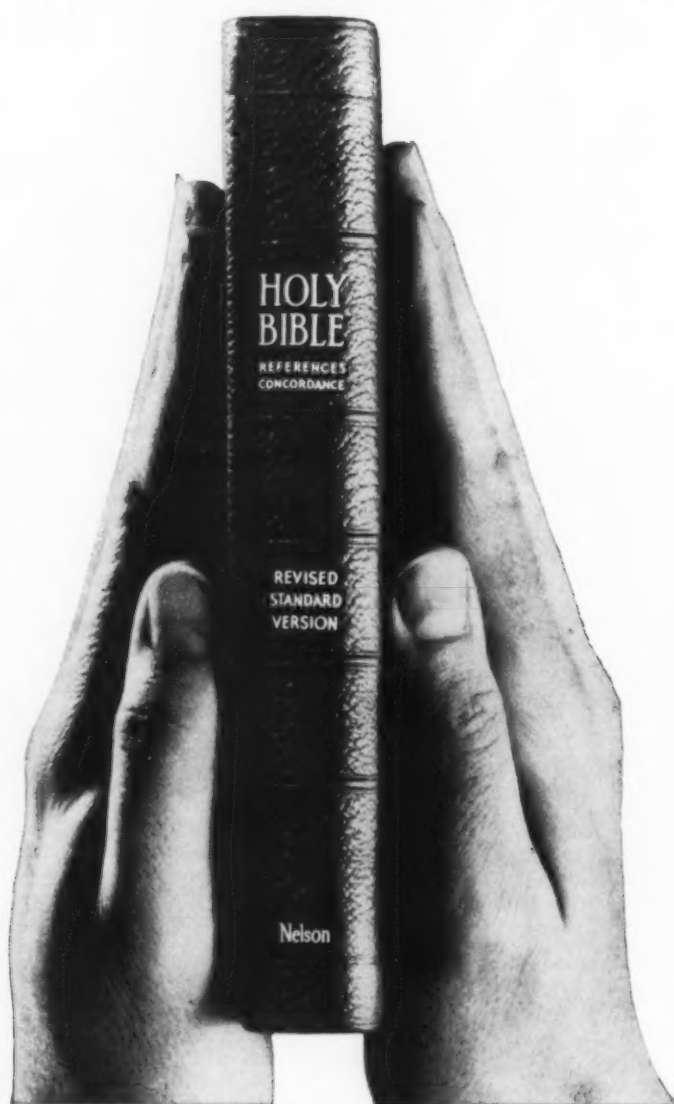
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COMMENT

Some Thoughts on Church Promotion

LIKE PLATOON leaders of a mighty army, Methodist District superintendents and Conference officials will gird their methodological loins in Chicago the weekend of November 18. The occasion is the District Superintendents' Convocation, held at the beginning of each quadrennium to inspire and inform key figures in Methodism's program building efforts. (See news story, page 22)

The General Conference has given us the theme for the next four years: *Jesus Christ is Lord*. Now this affirmation must be implemented at the local church level. World Service funds totaling 15 million dollars annually must be raised. This money must come in from individual Methodists placing money in collection plates each Sunday. It won't come if we treat the promotional phase of the program casually. And, of course, the quadrennium program must be promoted so that all of our institutional concerns will be brought to the attention of our people.

Money and program are both essential to the running of America's largest Protestant body, but both are the source of tension within our fellowship. We perish without them, but our greatest anxieties about our profession come at just these points.

On the eve of the Convocation, some evaluation is in order. What is it about programming and money-raising that makes a local pastor feel uneasy? A recent report by the National Council of Churches can provide us some insight. This report indicated that pastors feel considerable resentment against promotional work. The report grew out of "conversations" sponsored by the Council among ministers in Pittsburgh, Pa.; Dallas, Tex.; and Berkeley, Calif. Participating pastors indicated great annoyance over the tendency in some circles to equate denominational loyalty with uncritical attention to the denomination's promotional work.

Anyone who has spent ten minutes at a pastor's meeting of any kind can attest to the truth of these complaints. But another revealing observation made by the Council could be a key to understanding these anxieties. The report indicates that these same pastors were hesitant to discuss the place of the layman in the local pastoral ministry. The pastors are uncertain as to just what they think the layman's role is. The conversations seldom went further than a feeling that laymen should be "kept busy" in ways that they did not spell out.

Related to this and setting up a further tension is an editorial written by Seward Hiltner in the October issue of *Pastoral Psychology* magazine. Utilizing his knowledge of theology and psychology, Hiltner says that part of the uneasiness of today's minister comes from his modern role as "pastor-director."

Hiltner suggests that the modern minister is sensitive about administrative work because it forces him to get "more and more done through work with other people and not merely on his own." In short, ministers tend to like most those things over which they have, or seem to have, complete control. But when it comes to guiding others, the min-

ister loses complete control and some of us consequently tend to dislike the task. So, keeping the laity actively engaged seems both essential and distasteful to the average minister, at least according to these evaluations. Such a basic contradiction provides much of the tension in our work.

Now while this is not the whole picture, it is a provocative one. If Protestant ministers shy away from working through others, they are denying the Reformation concept of the church. It may well be that our reluctance and the reluctance of our laity to promote the church program lies in the fact that we haven't retained laymen as a part of the pastoral ministry of the church. We have called upon our laymen only when there was a program to be promoted or money to be raised, and have kept the pastoral responsibilities to ourselves.

If we would recall that the Christian's vocation is to love others in service to others, we would stop using laymen for promotion alone and make them a part of the church's total ministry. For many people, the image of the church is in its ministry, and when they think of the church, they think of these professional leaders. When a program is to be promoted and money is to be raised, the layman raises and promotes for and at the request of the church—or more accurately, the minister.

It therefore becomes increasingly imperative that the Reformation image of the church be regained. "Christians in community" are persons who have been called to a common task: the communication of "good news" to a broken world. Whatever else we do should grow out of this basic concern. We make a tragic error unless we begin each task of the church with this as the starting point.

When we evaluate the program of the church, we should not see a pastor prodding a reluctant group of parishioners, but a community of believers carrying out a common task. Promotion and money-raising should be a natural outgrowth of the task of the community, not something forced upon an institution by an institution in order to keep the institution alive.

—THE EDITORS.

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OPEN Forum

LETTERS TO THE EDITORS

"Falling Stones" Helped

EDITORS: I enjoyed very much the cogent article by Bishop Richard C. Raines, *Stones Are Falling from the Wall of Separation* [Sept. 29, p. 11]. He dealt with the question of church-state separation in a most enlightened and realistic way. I profited greatly by reading his most intelligent discussion of this complex issue.

C. STANLEY LOWELL

*Associate director, Protestants and Other Americans United for Separation of Church and State
Washington, D. C.*

EDITORS: Congratulations on publishing Bishop Raines' address.

This is long overdue since you published Bishop Watkins' article, *A Question of Church and State* [April 28, p. 18]. I have been surprised Methodists have been so calm about the Watkins socialistic preaching except to believe the guilt complex has silenced a prophetic Methodism that wants to stay on the "gravy train" of government subsidies.

WALTER C. EYSTER

*North Methodist Church
Columbus, Ohio*

Likes the Fresh Air

EDITORS: I want to say that your positive attitude toward the more recent developments in theology, and your choice of articles and comments are fresh air amidst the stale air we are so used to hearing from the less enlightened and conservative "liberals" in our churches. Such reviews of Barth's *Humanity of God* [Books of Interest to Pastors, Sept. 15, p. 17] should correct wrong impressions of him.

R. I. SANO

*Methodist Church
Loomis, Calif.*

What Purpose?

EDITORS: May I ask one question? So What? I refer to the article *Did Paul Write 1 Corinthians 13?* [Sept. 15, p. 12]. It does not serve a useful purpose in the pastor's study. It does not serve any ecclesiastical, theological, or prophetic purpose. It may be an excellent conversation piece that would lead to some excit-

ing speculation for those who would be interested in that sort of thing, but I must make the things that come through my study count for more than just exciting speculation. I need things that I can pass on to a congregation of faithful men who are hungering and thirsting for the word of God regardless of who wrote it.

Yours is a fine publication but this article seems to be a bit of wheel spinning.

CHARLES H. OTTO

*Lenapah and South Coffeyville
Methodist Churches
Lenapah, Okla.*

Question Criticism

EDITORS: Your Holy Communion editorial [Comment, Sept. 29, p. 3] was splendid. I do, however, question your criticism of a scientific emphasis lessening a sense of mystery.

CLARENCE R. WAGNER

Claremont, Calif.

Shorts Not Needed

EDITORS: Do we have to put Christ in Bermuda shorts and write the Bible stories in nursery rhyme form for our children to understand the stories Jesus told? [See *News and Trends*, Sept. 29, p. 21.]

I sincerely hope those in The Methodist Church who have the privilege of writing our lesson material will not follow the pattern of the United Church of Christ.

MRS. DAYTON GROVER, SR.

Hannibal, Mo.

Youth Groups Confused

EDITORS: I have just read in the Sept. 29 issue [News and Trends, p. 23] that "About 10 Negro and white college students were turned away when they asked to swim in the pool at the Methodist Assembly, Lake Junaluska, N.C. They were attending an MYF Southeastern regional leadership conference held there in August."

Your information is very confusing and misleading. The Methodist Youth Fellowship Regional Workshop was held July 21-28, 1960. I served as dean of this Workshop. I think the meeting you refer to was a Methodist Student Movement meeting.

The MYF officials were quite aware of

the regulations governing the use of swimming facilities prior to our scheduling the conference at Lake Junaluska. Although we did not agree with the policy of the board of trustees of the Lake, we determined to carry on the best possible Workshop under circumstances which clearly limited some of our group from full participation. Rather than injure the success of the Workshop as a teaching and learning experience by dragging in the problem of limited use of the pool, the planning committee deliberately did not plan for swimming as a part of our (MYF) Workshop program.

To carry out this policy, "ground fee" tickets were not issued to our delegates (although we had to pay for them). Ground fee tickets are the admission fees to the swimming area. In this way swimming privileges were not permitted by any delegate, Negro or white.

The meeting of college students at Lake Junaluska in August was a Southeastern regional student group, the MSM (Methodist Student Movement). The two groups and the two conferences should not be confused. Each group chose to deal with the problem of limited swimming privileges in different ways. I should suspect each handled it correctly for their given purpose in meeting and their overall purposes as organizations.

JAMES H. HOLMES

*Malesus Methodist Church
Malesus, Tenn.*

Reader Holmes is correct. The news story was in error in calling the leadership conference an MYF conference. It was, in fact, a conference of the Methodist Student Movement.—THE EDITORS.

The Election

EDITORS: In the panel *What Should We Preach About the Election?* [Oct. 13, page 11], some very important matters have been presented and dealt with in a wonderful way. I appreciate your publishing this panel from different ministers from different parts of America.

I am not only afraid of the hierarchy in the Roman Catholic Church; I am also afraid of it in The Methodist Church. No church or officials should compel its members to vote for any candidate in any election.

We should nominate candidates to city, county, state, and national offices on principles of righteousness, justice, love, and understanding for all people. And we should elect people who are Christians to fill these offices. We should not vote for Democrats, Republicans, liberals, conservatives, Protestants, or Roman Catholics, but for men who know Christ our Savior and Lord and seek to follow Him.

ODIE GREGG

*Salem Methodist Church
Hartselle, Ala.*

A Thanksgiving Meditation

By RALPH W. SOCKMAN

When

We Are

on the

Receiving End

BEFORE me lies a letter of thanks from a man who wrote it to those who had sent him gifts. Here is a passage from it: "Not that I complain of want, for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity has found a security devoutly to be wished. If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are so often cracked by sudden changes of financial circumstances.

Which is harder on character, a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good Gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which open the soul to God.

However there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness. Then on the other, there is the temptation to self-pity, to envy, to bitterness.

The letter from which I have quoted was written in prison. The writer had once been up and now he is down. He

came of a family proud of its heritage. He had grown up in the social prestige of his group. From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying, or bitter.

The reason Paul knew how to endure adversity is that he had learned how to use prosperity. The process might have been reversed. Some men so school themselves while they are poor that when they become affluent, they keep their heads and their virtues. The two lessons go together. It is in the years of struggle and privation that a man learns how to be safely rich. It is in the time of prosperity that we need to acquire the qualities which can keep us contented if and when we find ourselves on the receiving end.

At a village blacksmith shop I recall watching the blacksmith take down rough pieces of iron from a nail in the rafter and put them into the flaming forge. Then he would pound the white hot iron on his anvil and thrust it into the water. I never knew just what part the heating and hammering and cooling each played in preparing that horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I read this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge watching him transform the rough temperamental Saul of Tarsus into

the saintly Paul who could endure both hunger and plenty with courage and contentment.

As again we approach our national Thanksgiving Day, when many Americans are living in fantastic prosperity, and many others find themselves in privation, let us look for the secret which made Paul able both to abound and to be abased.

The first element which strikes me is *humility*. The word humility was known among the Greeks and Romans but it was a term almost of contempt. To be humble was to be mean-spirited, a sort of cringing soul. But Jesus took the concept of humility and made it a virtue. And how did Jesus do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem petty and our boasted power is dwarfed. In the light of his purity and holiness we see our imperfections and are humbled.

We cannot be sure to take the true measure of our own talents by comparison with our fellow human beings. Phillips Brooks very wisely said that if he were given the privilege of choosing a young man's companions, he would select a few who were inferior to him, so that he could learn patience and charity. Then he would choose some companions who were the young man's equals in order that he could learn the full give and take of friendship. And then he would pick even more comrades who were his superior, so that the young man might learn to look up humbly and aspire to higher levels. All that is a good formula, but of ourselves we cannot be trusted to pick our friends in such proper proportions. We have a tendency to drift toward those of lesser talent who satisfy our feeling of superiority. Or when we are in the presence of those above us, we are prone to get an inferiority complex.

Jesus, however, puts us in the presence of God who dwarfs us, but in the way that a father humbles his child. In a normal family what growing lad does not think his father is wonderful? The little fellow looks up to his father as one who is big enough to do anything. He is humbled before his father but not humiliated, because he feels himself a part of his father. Thus the boy is both humbled and exalted by his father's bigness. So it is with us when we feel ourselves in the presence of God. We see how small and dependent we are, and we are humble. But we are exalted at the thought of what we are as sons of God and of what we can be through him.

Humility is a virtue; humiliation is an evil. Those who are on the giving end must be humble so that those who are on the receiving end are not humiliated. It would be easy for an American to become puffed up as he compares the rich resources and industrial efficiency of the United States with the materials and

methods of the Orient. But we should be humbled by asking ourselves whether we have made correspondingly more out of our vast opportunities than the others have out of their limited possibilities.

If America is to help less favored nations to their feet, we must learn the Christian spirit of humility; while we are on the giving end we need to remember that we will some day be on the receiving end. Time will see to that. Age or illness brings the strongest of us to the point where we must be waited on. Will that be humiliating to us? Not if we have learned Paul's twofold secret of how to be abased and how to abound.

The second element is *gratitude*. Professor Henry Nelson Wieman of Chicago once suggested that, just as the devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories, including the beauty he has seen, the fellowship he has enjoyed, and the good gifts that life has brought him. Professor Wieman would have us frequently count the beads of this mental rosary and to give thanks to God for each separate favor.

The idea has merit, for when we start to count our many blessings, to "name them one by one," as the old hymn puts it, we begin to rummage among our memories and we uncover many forgotten reasons for gratitude. Our minds run back to the days of our childhood when parents sat beside our beds and held our feverish hands. We remember how long we were on the receiving end of our home.

And then we think about those who made this land a fit place for our fathers to live in. In early New England it was a Thanksgiving custom to place five grains of corn at every plate as a reminder of those stern days in the Pilgrims' first winter at Plymouth, when the food was so depleted that only five grains of corn were rationed to each individual at a time. We do well to recall also that on the day when the ration was down to those few grains, there were only seven healthy colonists to nurse the sick, and that one half their number lay in the windswept graveyard on the hill. And yet in the following spring when the Mayflower sailed back across the Atlantic, only the sailors were aboard.

When our minds begin stirring our memories, who does not feel unspeakably grateful for the blessings we take for granted in free countries like the United States, the freedom to worship God according to the dictates of our own consciences, the rights of free speech of a free press, and of free public schools? I have traveled through countries whose governments allow no opposition press, and where all education is under the control of dictators. Can you imagine what it would be like to live in a land where

A Wide Ministry

Outstanding among the traveling Methodists is non-itinerate Ralph W. Sockman, pastor of Christ Church Methodist in New York City for 44 years. Such a long pastorate is a rarity in Methodism, but millions outside New York have still enjoyed his ministry through his radio ministry and 15 published books.

Dr. Sockman has recently completed a study book for the Woman's Society of Christian Service, *The Meaning of Suffering*, which will be published by Abingdon in the spring. Also recent is his article, *What Makes Man Great?* which appeared in the October issue of *Together*.

Dr. Sockman, holder of 21 honorary degrees, was again honored at General Conference last spring when he was named *Alumnus of the Year* (1959) by all 72 Methodist colleges.

"The pulpit in Methodism should be stressed," Dr. Sockman believes, and this he believes so firmly that he has, in the past, declined the office of bishop in order to continue preaching.

a dictator's whim may be the law of to-morrow?

And when as Christians we start to count our mental rosary of blessings, our memories go all the way back to Calvary, and our hearts well up with inexpressible gratitude. We realize that we are all on the receiving end. No one of us is paying his full way through life. The human race could be roughly divided into two groups: those who think they are giving more than they get, and those who think they are getting more than they give. The former are restless and discontented no matter what they have; the latter have peace of mind and contentment with whatever they have.

Paul belonged to the second group. He felt that in whatever state he was, he was getting more than he was giving, and he was grateful. He saw himself on the receiving end.

And so are we. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. And for this we should give thanks to God.

Along with humility and gratitude, I find a third factor in Paul's secret of contentment. And that is *imagination*. If we are to come through changes of fortune without cracking, we must learn to exercise our imagination.

Imagination plays an immeasurable part in our living, but instead of harnessing it for use, too often people let their imaginations run away with them. In these dark and dangerous days, we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we

thinking of all the dire things that might happen to us, such as we might get sick, or we might lose our property, or the Communists might take our country over. Why go on? We can all conjure up visions of what others might do to us. Whereas we should use our imagination to picture what others might have done for us, and what we could do for others. That is the direction our imagination must take if we are to have Paul's peace of mind, either in prosperity or in privation.

We need imagination in all our personal relationships. Perhaps you are going to call on a friend who a few years ago was prosperous and well. Now he is ill and poor. You feel it your duty to visit him. You feel sorry for him. You have a lurking thought that he has mismanaged his affairs. Of course, you try to conceal the fact, yet nevertheless, down in your subconscious mind you have a slightly condescending sense of pity.

Now if that is your attitude today while you in your health and prosperity are on the giving end, just imagine how you might feel if five years from now you are down or sick and someone comes to call on you. Will you not then say to yourself, "He's pitying me. He thinks I've been a poor manager"? I fear you will then not be cheered by your friend's visit.

You see how it works. While we are on the giving end we must learn to put ourselves in the place of those on the receiving end, lest when the roles are reversed we shall ourselves be most miserable. And, remember, that some day even the strongest of us reach the receiving end.

There is a grace of giving and there is a grace of receiving, and the two must be learned together. Charity must be seasoned with charitableness, and humility must safeguard us from humiliation. This is Paul's secret. It must be practiced in our most intimate personal relationships as well as in our widest national contacts, for without it the billions we may give for relief may only beget future bitterness.

A few days after the death of his daughter, Oliver Cromwell called for a godly friend to read to him Paul's words to the Philippians with which this meditation began. When the passage had been read, Cromwell said this Scripture had saved his life after a previous tragedy, the death of his eldest son. Then he repeated Paul's words: "I have learned in whatsoever state I am, therewith to be content." Then he exclaimed, "'Tis true. Paul has learned this, and attained to this state of grace, but what shall I do?" A moment later the stern old Cromwell went on to quote Paul's further word: "I can do all things through Christ which strengtheneth me." Then a smile broke over his face and he said: "He that was Paul's Christ is my Christ, too."

Kierkegaard's *Search for Meaning*

By PERRY D. LEFEVRE

The father of contemporary religious existentialism provides us with an amazingly subtle analysis of the human condition.

CONTEMPORARY religious existentialism began in Søren Kierkegaard. His life, both the overt behaviour and the inner struggle, typifies much of the conflict which still rages within modern man. Much of Kierkegaard's search was basically the same as modern man's—the quest for ultimate meaning within a universe of relative values.

Kierkegaard's outward life was almost that of the "man in the grey flannel suit." It did not reflect the vast internal strife which erupted into his writings. He lived most of his life (1813-1855) in the city of Copenhagen. His life was not unusual. He was a kind of perpetual student for many years at the university. Of independent means, he was a well-known figure at the coffee shops, the theatre, and in Copenhagen's literary and intellectual society. He was known for his intellectual brilliance and his wit.

Beginning in 1843 he published a large number of works, some of them written under pseudonyms and some under his own name. Toward the end of his life he became a controversial figure because of his attacks in the name of the New Testament faith upon the lukewarm Christianity of his day.

Kierkegaard's inner life was unusual. His ill-fated and broken engagement to Regine Olsen, his relationship to his father, and his subjection to ridicule at the hands of a scandal-mongering newspaper became focal events in his own personal history. These events became creative resources in his lifelong struggle to find meaning in life. At first he rebelled against the Christian faith and his father who symbolized this faith, but gradually he felt compelled to take its claims upon him seriously.

In the course of profound inward struggle he came to see the meaning of his own experience of life through the eyes of New Testament faith and to see the meaning of the New Testament faith through his own experience of life. This personal struggle is reflected at many levels of his writing.

Kierkegaard's authorship is rich and

complex. Those who read one of the philosophical or aesthetic works may find it difficult to comprehend the underlying religious concern which is clearly revealed in his so-called religious writings and which culminates in such works as *Training in Christianity*, *For Self-Examination* (Augsburg Publishing House, \$1.25), and *The Christian Discourses* (Oxford University Press, \$8.50). In fact, it was only in retrospect that Kierkegaard himself came to recognize the degree to which his religious intent was present from the beginning. Many of the pseudonymous works do not speak directly for the Christian faith at all, and even in those which do so speak, Kierkegaard declares that he is simply trying to make people aware of what Christianity really is. He makes no claims that he himself is such a Christian.

What Kierkegaard does give in his writings is an amazingly subtle analysis of human existence. He presents a careful delineation of the variety of ways in which men live, of the basic options or basic orientations in life. These ways are presented concretely by describing the way in which an embodiment of each orientation to life lives his life, or by creating a pseudonym to represent or speak for this or that way of life. While the particular ways of life depicted are

many, there are major types within which the specific exemplifications of the differing options or orientations fall.

For Kierkegaard, the major types are either the aesthetic and the ethico-religious; or the aesthetic, the ethical, and the religious; or if we wish to subdivide the religious, there are four types: the aesthetic, the ethical, religiousness *A*, and religiousness *B*. These paths of life or orientations to life Kierkegaard calls stages or spheres of existence.

While any individual may remain all his life within one stage or sphere of existence, he may also move forward or backward along the line into another stage or sphere. Where an individual is, along life's way, depends upon what his ultimate loyalty is, upon what is dominant in his life. Much of the Kierkegaardian literature is an analysis and description of the mode of life lived within one or another of these stages or spheres and of the transitions between them.

Those who have an aesthetic orientation in life are those who live on life's surface. They are not seriously concerned about anything. They are spectators, detached, tasting life. They live from moment to moment. Their center is on their periphery, which means for Kierkegaard that they really have no center, no selfhood. They have no hard core of consistency; they are not integrated.

Those who have reached the ethical level have become seriously concerned about life. They try to live according to the universal ethical laws. They respond to what they feel to be the universal demands laid upon all men, whether these be the laws of the Old Testament, the Kantian categorical imperative, or the Schweitzerian reverence for life.

There are some, however, who realize that the demand laid upon man by God is not the same for all men. The demand is unique and personal because each man's relationship to God is unique and personal. Each individual is to have an absolute relationship to the Absolute and a relative relationship to all relative demands. The absolute relationship is deeply personal and is not to be identi-

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fied with some common denominator demanded of all. When this kind of response to life is embodied in an individual, he has moved beyond the purely ethical stage into the first level of the religious life. Kierkegaard calls this stage or sphere religiousness A.

For Kierkegaard, life presents man with an *either/or*. Each man must choose how he is to live, what his ultimate loyalty is to be. There may be a continuous movement within any one of the stages or spheres, but the break between each stage or sphere is sharp. A man lives either on the aesthetic level or the ethical, either on the ethical or the religious. He moves from one sphere or stage to another by decision, a decision which reorients his life, dividing it from his past mode of existence. The new mode of existence does not necessarily deny all the values of the lower stages or spheres, but it reconstructs the order of dominance of those values.

This is a highly over-simplified version of Kierkegaard's analysis of life. "Existence," for Kierkegaard, is not simple factual existence. It is a qualitative term used to describe the movement away from the aesthetic and toward the

religious. It is the process of becoming a person—an individual. It is movement toward the Christian life, since for Kierkegaard the authentic life, the fully human life, is the life in which Christ is the center of loyalty.

This movement can be described, and Kierkegaard does describe it in a great many different ways. It is a movement toward freedom, through increasing freedom, by means of free decision. It is a movement away from detachment towards increasing commitment, away from inner dividedness toward integrity, away from irresponsibility toward ultimate responsibility as an individual alone before God. It is a movement of increasing self-awareness and increasing self-actualization. At each higher stage the individual becomes more of a self and more aware of the kind of self he is.

For Kierkegaard, man is never a static entity; he is movement; he is becoming; he is process. The important thing is the direction of the movement, of the becoming, of the process.

A word should be said about Kierkegaard's manner of writing. Kierkegaard did not believe that it was important to present an organized and objective sys-

tem of philosophy or theology. He was not primarily interested in convincing men's minds. The important thing is a man's orientation to life—his basic commitment, and commitment is made by decision, not by reasoning. A man must be confronted, must become involved, must see and feel the stakes with his whole being—and then decide.

In his earlier works Kierkegaard does not argue for the Christian faith. Through his depiction of the various ways of life he says in effect: "Here you are. These are the kinds of choices people make. This is the way they live." His hope was that they might be moved to see the silent question involved in such a confrontation: "What about your own life?" This device is what Kierkegaard called indirect communication. His intent was to stir others to make their own decisions. In matters of the direction of one's own life, no one can decide for another. He must decide for himself.

In his later works, Kierkegaard resorted to direct communication. He felt able to give testimony, but the intent was the same: to move the individual to decide for himself when confronted by a true *either/or*.

"We Give Thee Thanks!"

By LYNN HOUGH CORSON

Pastor, the Methodist Church, Haddonfield, N.J.



For this, O God, we give thee thanks:

For all kind friends whose gentle hearts have blessed us and whose generous deeds have enriched us beyond all of our deserving.

For times of quiet thought when the busy world is hushed and we find relaxation in the quiet country of the mind.

For the intimations of immortality which bring a new perspective to our little days and throw open for us the windows of eternity.

For some sudden shaft of beauty, some flower, some tall tree, some far star, that pierces all of our concerns and brings us to the feet of God.

For memories, those blessed treasures of the mind, which turn back the rolling years and make the sights and sounds of long ago a high moment in the living present.

For times of worship when earth seems crammed with heaven and everything around us is alive with God.

For words of truth that challenge and correct us and save us from self-complacency or compromise.

For the simple heroism of daily life where duty is not shirked and drudgery is made light by love.

For love of man and wife which, like some subtle incense, fills all the days with loveliness and all the nights with peace.

For thorns along the way that prick and tear and keep us mindful of our creaturehood.

For sudden sorrows that test the sinews of the soul and help us prove that we need not be hapless victims of circumstances, but men.

For family life, the cries and laughter of a tiny child, the garden links that make life sweet and one.

For the inspiration of heroic action which defies all counsels of expediency and takes a stand for truth and right, not counting the cost.

For opportunities that knock, and dreams that beckon, and open doors that challenge our entrance.

For life with all of its mysterious ingredients and all of its wonderful potential.

For the Lord of life, the Shepherd of our souls, who leads us beside the still waters and in whom we find all of our needs supplied.

For this, O God, we give thee thanks.

We Use Drama in Christian Education

By R. HAROLD HIPPS

Here is a drama group that serves the local church as an expression of worship.

TOO OFTEN, when a reference is made to drama in the church, one thinks only of the Christmas or Easter pageant or of the cloistered little group of arty folk who "put on plays." In reality these are the two extremes and, in between, drama serves as a rewarding resource for Christian education in the church.

Of all the art forms, drama is the most human and the most intimate. Concerned with the problems of mankind and the perplexities of human life, it presents situations and solutions, ideas and ideals through a human medium to human beings.

From the beginning, drama has been interested in the relationship between man and his God and man and his brother, therefore it has a rightful place in our quest for inspiration and guidance. This being true, drama in the church must not limit itself to the seasonal pageant or to the arty production of a small group. It must find expression in the total life of the church through many and varied means.

The heart of Christianity and of Christian education is in the local church. If drama is to be more meaningful to the Christian faith, it must establish itself as

a vital part of the local church program. If drama is to offer anything of value to a congregation, it must certainly fit into the character of the local church. Then drama finds expression not only in the production of plays for particular events and festivals, but it becomes an important medium integrated into the whole life of the church.

Drama can become, as it has in the church I serve, a means for training better teachers, presiding officers, and visitation teams. It can serve as the basis for study and discussion, for entertainment and recreation. It can become the foundation for a group experience which has therapeutic as well as spiritual values—a new creative way to demonstrate and experience real Christian community. It can be used by the boards, commissions, and committees where enlightenment and life is needed to present the "same old stuff."

Drama should not be looked upon as something separate and apart from the program of the church, but as an integral part of it. How, then, do we make this concept of drama come alive in the local church?

Certainly there needs to be the more formal approach to drama which can best be made by a specialized group taking the form of a drama club or dramatic interest group. This is a group of youth and adults, perhaps some children, who wish to give time, talent, and energy to the program of producing plays and producing them well.

Whenever a church undertakes the production of a play it should be done in the most excellent manner possible. From our Christian education point of view we are primarily concerned with the individual and what happens to him because of his participation in the production. At the same time we must also be concerned about artistic achievement. The individual cannot have a significant experience of growth in a play that is poorly produced. The organized drama group should be able to provide a corps of well-trained leaders for many phases of drama throughout the church.

Through a regular program of work

and study the organized drama group might lead the whole church into a better understanding of drama, its philosophy, and its place in the life of man. There could be special study groups in such areas as the history of drama, concepts of religious drama, the religious significance of contemporary drama, the development of the theater, drama criticism, and playwriting. There could be workshop groups for training people in acting, directing, producing plays, and in the leadership of informal drama.

Other workshop groups would deal with make-up, costumes, scene design, and construction, lighting, play selection, and casting, interpretation, dance, music, and writing for drama. Leisure-time interest groups could be developed in these areas making use of group reading, recorded plays, radio, and television productions.

Informal drama is becoming increasingly common in the church as one of the best mediums of Christian education. Wide use is being made of creative drama, role playing, and socio-drama, play reading, and walking rehearsals.

Many groups are exploring the possibilities of creative drama as an instrument for teaching. These are not formal plays with memorized lines and directed action, but spontaneous improvised drama in which the group, guided by capable leadership, creates the play from ideas or stories or actual events. These plays are not written down, but remain in a fluid state and are different at each presentation. Careful preparation is made in advance, but specific action and dialogue are left to the actors.

The purpose of this kind of drama is entirely for the development of those who participate in it, and not for the value of the viewers. For children and intermediates this is a rewarding method of teaching.

Creative drama is the foundation for role playing and socio-drama used so valuably with young people and adults. Persons are asked to place themselves in a certain situation or to assume the role of a particular character or personality. Then, in their own way, they spontaneously act out a solution to the problem, or interpret a certain idea or action.

Play reading can have an important place in a Sunday morning class or a Sunday evening fellowship and in various weekday meetings of youth and adult groups. The reading of a play often becomes the basis for spirited discussion, or for the presentation of a particular philosophy or idea inherent in the day's lesson. An excellent way to stimulate interest in a unit of study is to use a carefully selected play for reading by the class or by some group from the class as an introduction to the study.

One step removed from the play reading is the walking rehearsal, in which some action is introduced with the read-



R. Harold Hipps is minister of education at the West Market Street Methodist Church in Greensboro, N.C.

from the desk of the MANAGING EDITOR

A preview of TOGETHER's DECEMBER ISSUE

by James M. Wall



Christmas Day comes on Sunday this year. The crowds that attend services will include your regular churchgoers and that large number of peripheral members who venture forth to church on Christmas and Easter.

Thus, this high occasion again becomes an evangelistic opportunity. You will be speaking to persons whom you will see only occasionally. TOGETHER, which monthly is read by three million Methodists, will provide you with a reservoir of reading matter shared by the majority of your congregation.

The December issue is, of course, Christmas oriented. The lead article is Henry Drummond's discussion of Christian love, *The Greatest Thing in the World*.

Last Christmas, TOGETHER's Small Fry department asked its young readers to submit drawings to illustrate what they consider to be *The Nicest Thing About Christmas*. From over 1,000 submissions, the editors have selected 13 imaginative color drawings that will surprise you with their intuitive awareness of the meaning of Christmas.

The Sunday following Christmas is the traditional day to honor Methodist students. In Royston, Ga., the youth of the church practically take over the entire operation. TOGETHER called upon the University of Georgia journalism school for pictorial and reportorial help, and the result is an appealing presentation of how one church observes Student Recognition Day, *When Youth Takes Over*.

If your commission on missions has been looking for examples of interfaith

harmony in the world, they will want to read *Port Lyautey's Quiet Revolution*, by Al Hester. This is a report, with pictures, of good will being built between Americans and Moroccans of the Moslem faith in a North African seaport. Here is one illustration of how anti-American sentiment overseas can be overcome.

Can a Christian country continue to hoard tons of grain within its borders while millions starve? If this question disturbs you, then read TOGETHER's Powwow for December, *Should the U.S. Give Surplus Grain to Needy Countries?* James G. Patton, president of the National Farmers Union, and Charles B. Shumann, president of the American Farm Bureau Federation, discuss the issue with clarity and compassion.

If you want to complete your education with a trip to the Holy Land, you might call your official board's attention to the inside cover of this issue. They'll see pictures and read of the adventures of a Methodist District superintendent—Ira B. Allen, of Detroit Lakes, Minn.—who helped lead the traditional Protestant worship service outside Bethlehem last year. His story, *Jerusalem to Bethlehem on Christmas Eve*, gives you a glimpse of the Holy Land in vivid color.

Other Christmas stories in this issue include: *Put Christ in Christmas*, by G. R. Hodges, a much needed emphasis; and *The Enemy Came to Church*, by Beaty L. McDonald, a dramatic account of German prisoners of war in an American church in those dark days of 1943.

There is one story in this issue that has a special appeal to me. Every pastor who has served a small charge must have had a layman like Walter Gates' Uncle Tom, described in *He Did the Little Things*. This is the layman in your church who set you straight in a gentle way in the early years of your ministry. And when others were critical, he was loving in a gruff way. You'll like this one.

And finally, what could be more appropriate for a Christmas issue than to have Barnabas' book column give prominent reference to the American Bible Society's Bible-reading program for this season?

ing. The players move through the action while reading from a script. Sometimes a leader points out the directions and actors walk through their lines.

The techniques of informal drama lend themselves ably to interpreting the program of the local church. Informal drama has been used most effectively in presenting and promoting the organization, purpose, and work of the church school, youth fellowship, vacation church school, camping, human relations, world peace, temperance, family life, missions, Woman's Society, and various commissions and committees. Rather than talking about how to make a visit, groups role play various types of visits as a method of training lay visitors. Rather than giving an oral review of a unit of study, the boys and girls act out the findings of the unit as a report to parents.

In like manner the budget of the church, the history of the church, the church's emphasis for a year, the work of a commission, the report of a committee might be portrayed.

Choral speaking or verse choirs and rhythmic movement also have a significant place in the program of the church. Choral speaking may be used in simple ways by a group of any size, but a verse choir requires much rehearsal and skilled leadership. As in choral speaking, simple movement may be used effectively by those who work at it, but a rhythm choir demands much preparation and experienced personnel. The verse choir and rhythmic movement add greatly to many of the festival seasons of the church year and especially to worship experiences, Tableau, pantomime, characterizations, monologues, and dialogues also enhance the worship experience of the church. The use of special lighting effects and scenery will enhance dramatic values.

The use of drama in the local church and its program of Christian education is within the reach of any congregation. The real task is to make the drama program relevant to the people and to the church. The unique manner in which drama can answer spiritual needs and give direction for Christian growth and action must be found, and an original program of drama must grow out of the life of the particular church.

What works for one church does not necessarily work for another. In the church I serve the Commission on Education gives careful thought and attention to the place of drama in the life of the church. Our teachers and counselors learn to use drama resources effectively in the work of the various groups within the church. We found that, while the necessary skills can be learned, some group needs to take responsibility for seeing that learning opportunities are made available. No one person can do the job in any given situation, but a corps of leaders for the various phases of the church's drama program can be trained.

Counselor at Work

**Marital infidelity leads to family tension
and brings an army sergeant to see his chaplain.**

A YOUNG, ALERT sergeant came to the chaplain asking counsel on a family problem. After three sessions with the sergeant and three with his wife, the situation reflected a marked improvement. The young man began to master his emotions as he came to recognize his own failures, and his wife, who had endured much suffering, was repentant. The love of both for each other and for the children led to a reunion of the family. Here is a digest of the chaplain's first counseling session:

The Interview

Chaplain: Good afternoon, I am Chaplain Johnson. What can I do for you?

Sergeant: Afternoon, Chaplain, I am Sergeant Jones. Could I talk with you about a personal problem?

Chaplain: Surely, come in and have a chair. I am glad to see you—please tell me about your problem.

Sergeant: Well, I hardly know how to begin, Chaplain. You see, it is me and my wife. I went on temporary duty a few months ago, and left my wife with my folks down in Georgia. While I was away she started running around with another man. I found out about it through a friend.

My wife did not deny it, but she refused to tell me all the details—at first. However, she has told me some of them since. She had intimate relations with this man, and he bought her presents and gave her money.

She says she is repentant, but I am not sure. This bothers me terribly, Chaplain—I can hardly do my work—I can hardly sleep for thinking about it. When I question her it usually ends up in an argument. Not long ago I lost my temper and beat her up. We have two children and I hate to think of a divorce—I, I do not know what to do.

Chaplain: Well, I can see this is a problem that would cause quite an amount of suffering. You say that you have a dreadful feeling?

Sergeant: Yes, you see my job requires intense concentration and my family situation has begun to affect my work. I can hardly work for thinking about what my wife did.

Chaplain: In talking this over with your wife, what do you discover about how she feels?

Sergeant: It usually ends up in an argument. I try to get her to tell me the details and she refuses—then I get mad.

Chaplain: Do you have any idea what you will do?

Sergeant: No, I do not, Chaplain; I simply do not.

Chaplain: Could we outline some alternatives or lay out two or three courses; any one of which you might follow?

Sergeant: Yes, I would like to.

Chaplain: Now let us think for a few moments. Could you name a course?

Sergeant: The one I am following now is not getting us anywhere.

Chaplain: Can you think of another?

Sergeant: Well, I could get a divorce.

Chaplain: What would that solve?

Sergeant: At least I could forget the whole thing, but I am not sure I want a divorce because of the children.

Chaplain: Is there another possibility?

Sergeant: I cannot think of any other.

Chaplain: There is such a thing as forgiveness, you know.

Sergeant: I have tried this, but I cannot ever forget what she did. It keeps coming up in my mind.

Chaplain: What do you think would be necessary in order for you to forgive her and allow you to get on together?

Sergeant: I do not know, Chaplain—I think I still love her and she says she loves me, but I would like her to relate to me all that happened.

Chaplain: Have you always been true to your wife?

Sergeant: Yes, I have.

Chaplain: If I were to ask your wife if you had been true to her, what might she say?

Sergeant: I think she would say the same, but you could ask her.

Chaplain: Now we have three possible courses for you. One is to continue as you are and see what happens. Another is for you to get a divorce. Still another is to search for forgiveness and mutual understanding. Which do you prefer?

Sergeant: I would prefer to try to make a go of it.

Chaplain: Now, we need to take another

look into this matter of forgiveness.

Sergeant: I would be willing to talk about it. But do you want to talk to my wife? She is out in the car and has said that she is willing to talk to you.

Chaplain: Fine, then you bring her in, and I will see you later.

Pastor's Comment

The following notes are taken from a seminar at which this case study was presented:

It was felt that the interview was well handled—that the chaplain did not dwell upon the morbid aspects of the situation nor promise to attempt to have the wife reveal all the details either to himself or to the husband. The husband apparently wanted these details to persecute and punish his wife. The situation was, according to the group, realistic, and true to life.

John Patton

Minister, Tillman Memorial Methodist Church, Smyrna, Ga.

COMMENTS . . .

The fact that this initial counseling contact resulted in a continuing relationship with both the husband and wife is a good indication of the positive aspects of this interview. The fact that the chaplain, as his seminar group pointed out, was able to forego some of his possible curiosity about the details of the infidelity gives evidence of some maturity.

Rather than a focusing upon details, his strength as a counselor lay in his concern for the total marriage problem. He realized the necessity of the husband's looking beyond the details of the past and expanding his perspective to include some of the strong points of his marriage relationship and of his Christian faith, particularly his understanding of forgiveness. His concern with the problem as a whole led him to establish contact with the wife as well as the husband in order that both partners in the relationship might be strengthened.

It is interesting, however, and true of much of our experience as pastors that within the expression of our strength (in this case the chaplain's concern for the total problem) often lie the seeds of our weakness. In accordance with this observation, therefore, my principal suggestion with regard to this interview is that the chaplain's concern for dealing with the total problem of the marriage relationship seems to have blinded him to many of the important things the sergeant was trying to communicate to him.

In his first attempt to explain his problem the sergeant expresses his feelings of personal injury and of hostility toward his wife. In addition to these negative feelings, however, he expresses hope for the marriage. She is repentant; he wants to believe her, and after all there are the

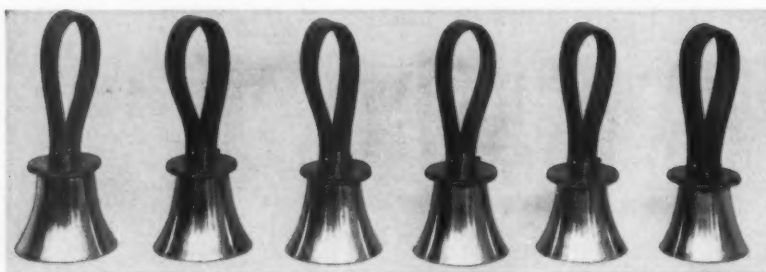
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children. One can see in his explanation of the problem considerable ambiguity in his feelings toward his wife. He both hates and loves her, and, perhaps to clear up the ambiguity of his feelings, he presses her for details of her intimacy with the other man so he can conclude either that "she's not worth living with any longer" or that "it really wasn't so bad, and we must consider the children."

There are a number of specific and quite concrete feelings to which the chaplain might have effectively responded. His concern for getting at the picture of the problem as a whole, however, seems to make his response to the sergeant focus upon the problem rather than the person. He questions the sergeant about his feeling but in a rather abstract way. Then in his next response he leaves the sergeant's feelings altogether and asks about his wife's. This may be a valuable procedure for getting a well-rounded picture of the problem, but it ignores the most important focus in pastoral counseling—the specific message which the counselee is attempting to communicate to the pastor.

One could go on to note that in a number of other instances the chaplain seems to ignore the burden of the person's communication to him in order to make an approach to the total problem. This is particularly evident, however, in the chaplain's attempt to get the sergeant to approach the problem in terms of particular alternatives. The sergeant has already rejected the first alternative—his present behavior and feelings toward his wife. The chaplain rejects the second alternative—divorce—and offers the third alternative himself. One can certainly agree with the alternative of "forgiveness" as desirable over the other two. Nevertheless, it is clear from the sergeant's response that he rejects the suggestion at the present time. He responds to the idea of "making a go of it," but as yet he is a long way from talking about forgiveness. The chaplain suggests that they talk about it, but the sergeant at that point asks him to see his wife. In his concern for an adequate treatment of the total problem, the chaplain has ignored the sergeant's earnest attempt to communicate where he is now.

The desire of the chaplain to deal with the total problem rather than just the details of the wife's infidelity and his interest in the sergeant's recognizing the importance of forgiveness are both valid and important aspects of dealing with a problem of this type. The chaplain is to be commended for these emphases in his counseling. It would be well for him to remember, however, that his concern for an adequate dealing with the problem of infidelity often blinds him to the message which the person in front of him is trying to communicate. And, whatever the problem, the pastor's understanding of the message of the counselee is the most important aspect of his counseling.

ADVOCATE

Special Report

How Benevolences Are Apportioned

By FRANCES HATHAWAY

ATTEMPTING TO understand the financial structure of any large organization is never easy and the multi-million-dollar program of The Methodist Church is no exception.

Of particular interest to pastors, however, are the Annual Conference apportionments to the local churches: How are they made, and how do they fit into the total picture? With each local church participating in the total benevolence program of The Methodist Church through its World Service and Conference benevolence giving, how is the local church's share determined?

Two men who know the answers to these questions are Dr. Thomas B. Lugg and Dr. J. Homer Magee, general secretary and associate secretary respectively of the Council of World Service and Finance in Chicago.

"There is no set formula for apportionment," states Dr. Magee. "Most Conferences in the South have District stewards—laymen representing the individual churches—who often do the apportioning. In the North, Conferences use a variety of formulas worked out over the years. It is a matter of the share each church is able to carry."

On the General Conference level the procedure at the beginning of a quadrennium parallels the local church. Just as the budget committee of each church must pare the "askings" of its commissions to a reasonable figure, so the askings of all Methodist Boards must be made realistic.

Last year, for example, the Boards' askings totalled \$17 million. After some judicious paring the final World Service budget for 1960-64 was an annual \$15 million. This is about 27 per cent higher than during the 1956-60 quadrennium, which budget was an increase of 27 per cent over 1952-56.

The budget was adopted by the General Conference, then apportioned to the Annual Conferences.

The Annual Conferences' methods of apportioning to the churches vary from a per capita formula to a ratio. One method, however, is recommended by the Council on World Service and Finance. This is the decimal formula, adopted in 1952, and used by the General Conference in making apportionments to the Annual Conferences.

This example uses Central Illinois Conference figures:

The total figure is \$557,289. The World Service apportionment is \$279,320, and the remainder is Conference benevolences. The World Service apportionment has been apportioned to this Annual Conference by the General Conference and represents Central Illinois' part in the \$15 million budget of the church. Central Illinois' own benevolences total \$277,969 for its own program carried out within its own geographical Area. These figures combined—\$577,289—are apportioned to the local churches. Here's how it is done in one church in the Central Illinois Conference.

One third of the figure, or \$185,763, is based on average church membership for 1957-58-59, which is 210,693. Divide

\$185,763 by 210,693 to get the factor .8812. Multiply this factor by the average membership of the local church. This gives one third of the yearly apportionment for that church.

A second one third is based on the total given for church-school administration, current expenses, minister and associate, pastors' travel, and administration fund. Divide \$185,763 by this average of \$4,554,883 and the factor is .0410. Multiply this by the average giving for these expenses by the local church. This gives one third of the apportionment for that church.

The last one third, based on past giving for World Service and Conference benevolences for the three-year period, is \$431,573. Divide \$185,763 by this number and the factor is .4304. Multiply this factor by the average given by the church for World Service and Conference benevolences. This gives the final one third of the apportionment.

Three-year average membership of 815 x .8812	\$ 717
Three-year average non-benevolent expenses of \$16,680 x .0410	686
Three-year average given for World Service and Conference benevolences of \$1,306 x .434	562

Total \$1,965

One question often heard is, "Why the World Service budget increase every quadrennium?"

Some of the answers given are:

1. Increased demands from local churches which can only be met by a stronger, larger program. 2. Increased membership. 3. Increased support for seminaries. 4. Inflation.

Also, any increases occurring yearly in a local church's benevolence budget come from the Annual Conference level, and may vary from year to year.

When the treasurer of an individual church sends a check to his Conference treasurer, the treasurer, figuring on a percentage basis, decides what portion to send to the central treasury for World Service. The rest is used in the Annual Conference program.

Another question often asked is: "Why is World Service giving so unequal? Why does my Conference give 60 per cent of its total benevolence budget to World Service when another Conference gives only 30 per cent?"

For the answer to this we must go back to the time of unification in 1940. Between then and 1952 there was a great disparity between the amounts given to World Service in various areas of the country. The apportionments for the 1960-64 quadrennium, adjusted so that no Annual Conference receives an increase of more than 50 per cent or less than 25 per cent, are a continuation of the plan to equalize giving. The period between 1952 and 1964, therefore, may be considered a transitional one since we are looking toward the time when apportionments may be determined on a straight decimal basis with no adjustments necessary.



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Books

of interest to pastors

Methodism and Society in Theological Perspective, by S. Paul Schilling. Abingdon Press, 318 pp., \$5.

Reviewer: BISHOP T. OTTO NALL of the Minnesota Conference of The Methodist Church.

One characteristic of the theological awakening in which we currently find ourselves is a fresh awareness of the relationship that has always existed between theology and society. For some years we imagined that theology had no connection with our social needs and aspirations. This book is one of a growing company that shows us how wrong we were.

There is good cause for heart-searching and stock-taking in the report Professor Schilling, a painstaking scholar, gives of the questionnaire circulated among Methodists. Results are offered in embarrassing detail. The confrontation of our shortcomings shames us. But this does us good rather than harm.

In a section labelled "Proposals," the author makes an honest search for a theology of society, he probes the meaning of social redemption, and he examines the possibility of social redemption and the basis of Christian decisions in a final chapter titled, *From Theory to Reality*.

"The Christian ethical life," he says, "is obedience to the will of God as disclosed to men in a continuing, dynamic, personal relationship." He writes about "Social Holiness" and "Social Implications of Justification by Faith."

Satisfying to many readers is the author's staunch adherence to John Wesley's essential doctrines, and especially his teachings, on Christian perfection. Too long have their social implications been forgotten, and their message for society neglected. This study helps to redress the balance and invests the rediscovery of Wesley with social hope.

Wesley's Christology, an interpretation by John Deschner. Southern Methodist University Press, 198 pp., \$4.50.

Reviewer: KEITH A. LEACH is pastor of the Berry Memorial Methodist Church in Chicago.

John Deschner regards the Wesleyan standards as normative for Methodist preaching today. He suggests that the task of the church is "to learn what they meant to their day, and in so doing to receive instruction, discipline, and help in

formulating the Gospel anew, today." Deschner has made an important contribution to this undertaking. Unfortunately, the book is written in a difficult style. This may be attributed to the fact that it was presented to the theological faculty of the University of Basel as a dissertation for the doctorate. Apparently the experience of writing with Karl Barth peering over his shoulder has led to sentences which are carefully qualified, heavily buttressed, and exceedingly complex!

Nevertheless, Deschner sheds fresh light on important aspects of Wesley's theology. He begins with the acknowledgement that Wesley's Christology is not unique but is "part of an ecumenical Christological tradition." He believes, however, that characteristic tensions and problems in the way Wesley affirmed this classical Christology can be seen. He succeeds in elucidating these. The basic problem is Wesley's "two-sidedness,"

Which of the "two sides" predominates? Is it faith or works, grace or law, the divine or human nature of Christ, his priestly or prophetic-kingly work, mercy or justice. The author argues that ultimately the evangelical side "rules the intention" of Wesley's theology, but only partially succeeds in changing its form.

This often unresolved "two sidedness" raises a number of difficulties with which modern Wesleyans must deal in any effort to reformulate the Methodist heritage. Those which seemed most important to this reviewer are the following:

1 Wesley's attenuation of the human nature of Christ. "Somewhere in the background of Wesley's thought there must be an attitude toward human nature, as such, which forbids [Wesley] from taking with final seriousness the idea that the incarnation means an affirmation of human nature, not simply subjection to it."

2 Wesley's tendency to accord the law a semi-independent status. "It is not Christ alone who judges (at the last judgment) but Christ and this law." This leads to a strange legalism in Wesley's understanding of the last judgment in which "something of the justice of God [gives] way to his mercy in the case of believers, just as the mercy gives way to the justice in the case of the damned."

3 Wesley's disposition to relate the concept of holiness to the Puritan ethic.

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"Is the essential Wesleyan message of holiness bound to this Puritan ethic, or is it capable of creative new expressions today? . . . The creativity of the Wesleyan tradition of holiness depends on the fidelity with which each generation learns anew what holiness means from Jesus Christ, and solely from him."

Wesley's Christology is a helpful study. It would perhaps be more helpful if the author would write a second book (with greater attention to readable style) indicating the ways in which the very real difficulties with Wesley's theology which he has illuminated can be overcome in a reformulation of Wesley.

Toward Health and Wholeness, by Russell L. Dicks. Macmillan, 94 pp., \$3.50.

Reviewer: JAMES N. LAPSLEY, JR., is a Presbyterian minister and a fellow in religion and psychiatry at the Menninger Foundation, Topeka, Kans.

In this book Russell L. Dicks presents some reflections on the role of emotional factors in health and illness. Beginning with a discussion of the health force, which he identifies with the healing force of God, and describes in terms of reserve, balance, compensation, and defense—categories which he borrowed from Dr. Cabot—he then devotes the main portion of the book to a treatment of what he terms destructive and healing emotions, and how the latter can be used to overcome the ill effects of the former.

Holding that "illness comes when the destructive emotions, which in and of themselves are not destructive, get out of control," he asserts healing then takes place when the healing emotions, which have been stimulated into activity by the destructive emotions, become strong enough. Each of the destructive emotions has its opposite among the healing emotions, and these are discussed in pairs, for example, anxiety and faith, hostility and joy, guilt and self-awareness, boredom and creative work. At the end of each chapter is a section entitled *Creative Assertion*, in which the author attempts to say how the healing emotion in question can be cultivated. The book is liberally sprinkled with anecdotal material.

One must recognize in this book the riches of Dr. Dicks's wide pastoral experience and his gift for compassion in dealing with persons in distress. Nevertheless the rather loose terminology employed (are self-awareness and creative work emotions?), the identification of God's will with health (does not God sometimes ask a person to give up all or a part of his health in the service of other ends?), and the perhaps oversimplified presentation of the healing process as a battle of emotions, cause this reviewer to wonder if this book should be recommended to lay people, though pastors may get some food for thought from it.

In conclusion I should like to express a word of appreciation for the prayers in the book, which are to my mind its highlight.

Biblical Authority for Modern Preaching, by Charles W. F. Smith. Westminster Press, 176 pp., \$3.50.

Reviewer: ROBERT D. MUSHRUSH is minister at the Methodist Church in DeLand, Ill.

This author is a man with considerable experience in preaching and teaching preaching. His book is not just another book on preaching. He believes "a new look at preaching as it relates to worship and at both as they [teaching and preaching] are brought under the discipline of the Bible" is needed. He also examines the place of scriptural interpretation that preaching has held in historic Christian worship with the hope that his analysis will "remove complacency, ease discouragement, and disturb routine," which have prevailed with many modern preachers.

Dr. Smith discusses the question of whether or not preaching is outmoded. His conclusion is that some modern methods and content used in preaching are irrelevant. However, through an analysis of historic Christian worship, he proclaims that preaching (as proclamation of the Gospel) is an absolute essential for contemporary worship.

The pastor is responsible both to his people and to the authority of the Bible. To fulfil both, preaching must "disclose an activity of God toward man that is independent of man's initiative." The author considers the use of some form of lectionary as one of the most effective means of being sure to preach the whole Gospel.

A thoughtful reading of this book should stimulate every preacher to re-evaluate his preaching to see how effectively he is proclaiming the total Gospel message to the needs of his people.

Sermons on the Prodigal Son, by Thomas A. Whiting. Abingdon Press, 111 pp., \$2.

Reviewer: CARROLL TINSLEY is pastor of the Dexter, Ga., Methodist Charge.

Tom Whiting's first book shows command of the English language, scholarly research, initiative, and understanding.

We are familiar with the typical three-point sermon on this parable, with each point having three divisions. The author of this book gives us a total of 12 sermons on the subject, four each under the major topics of Flight, Crisis, and Return.

The preacher who likes his sermons distinctively outlined will have no trouble following the points in this book. Although the author does not say firstly, secondly, and thirdly, he does italicize the

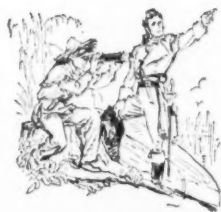
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major areas of discussion. A sprinkling of poetry, lucid illustrations, and relevant quotes from secular literature are intermixed with some scriptural references and the author's exhortation.

As with perhaps most of those whose concern is chiefly preaching rather than writing, there seems to be something lost in the transfer to a different medium. It was true with John Wesley's sermons; it is true with this book of Tom Whiting's sermons. The reader waits for the unexpected, but it never comes, for the next point is already anticipated. There is also the feeling that one is reading chapters of a continued story with a one-sentence moral at the end of each chapter, for the quest for a decision that character-

izes a sermon's end was minimized at the chapter's end.

With his analytical mind and the knowledge at his command, Tom Whiting will very likely continue writing and publishing. He may, with practice, accomplish what so many have failed to do—make a sermon as interesting when read as when heard.

paperbacks

Whether our next president is a Roman Catholic or a Protestant, the dialogue stirred up by this campaign will not end with his inauguration. This is why the new paperback, *Facing Protestant-Roman*

Catholic Tensions (Reflection, Association Press, \$.50) is a valuable book for the minister.

It contains essays, letters, and portions of books from all camps in this debate. Union Seminary's John Bennett, who endorsed Kennedy, engages POAU's C. Stanley Lowell in a church-state discussion. Paul Blanshard is here, along with such leading Catholic spokesmen as Gustave Weigel and William Clancy.

Other new Reflection titles include *The Witness of Kierkegaard*, a collection of his writings, edited by Drew University's Carl Michalson; *By John Calvin*, his significant writings selected by Hugh T. Kerr; and *New Directions in Biblical Thought*, edited by Martin E. Marty. All of these sell for \$.50 and are good for resource or texts for adult study groups. Martin's book brings together four young Bible scholars who take us even beyond Bultmann and Dodd in Biblical scholarship.

Two competent English writers, one a skilled apologist, the other a Bible scholar, now have books available in paperback. C. H. Dodd's work, *The Bible Today* (Cambridge University Press, \$1.45), is a definitive one for New Testament students. It was originally published in 1946. C. S. Lewis has three of his best-known works gathered under one cover. *The Case for Christianity*, *Christian Behavior and Beyond Personality*, previously published separately, are now available as *Mere Christianity* (Macmillan Co., \$1.25).

Another indication that the minister's library and pocketbook are being treated kindly by the publishers is the arrival of three new Scribner paperbacks: Paul Tillich's second book of sermons, *The Shaking of the Foundations*; Reinhold Niebuhr's *Moral Man and Immoral Society*; and David Roberts' *Psychotherapy and A Christian View of Man*. They are available in attractively bound \$1.25 and \$1.45 (Niebuhr's) editions.

Roberts was a theologian who took seriously the findings of the personality sciences, and in this book he works for something of a synthesis between theology and psychotherapy. Roberts died in 1955 at the age of 44, but he had already made a significant contribution to these two disciplines in his work at Union.

Niebuhr's work is timely considering his active role in this election in support of Mr. Kennedy. And Tillich's book of sermons is a welcome relief from the anecdotal sermon books that entertain but lack theological stimulation.

Still another timely paperback in these election days is *Community, State and Church* (Doubleday, \$.95) by Karl Barth. Drew's Will Herberg writes an excellent introduction. The three essays in the book give us Barth's social philosophy, one carved out of combat with Nazism and Communism.

—JAMES M. WALL

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NEWS

and trends

CUBAN WORK GOES AHEAD: BOARD OF MISSIONS

Methodist work in Cuba is moving forward in nearly all fields without hindrance, report Miss Marian Derby and Dr. James E. Ellis, Board of Missions secretaries for Latin American work.

Churches and schools are operating, the year-old evangelism drive proceeding, and as far as is known no Methodist property has been taken by the government. The board wrote the missionaries on October 13 that they could leave Cuba if it seemed wise, either for personal reasons or relative to the work of the church.

Prayers, gifts, and fellowship of U.S. Methodists are more vital than ever, the executives said, and the board has great confidence in the ability and Commitment of leaders in the Cuban Annual Conference. (See December 24, p. 21, and April 14, p. 21.)

The conference is recruiting 50 C-2s, young persons who will give two years of lay service at subsistence pay.

One Sermon—Divided Flock

A long wooden fence marks East from West Germany in the little village of Gross-Glienicke, and its people live in two different worlds.

Their 44-year-old Pastor Wilhelm Stintzing preaches the very same sermon to all; but except for their joint faith they have no contact, have separate

currencies, and cannot even talk by phone.

To reach both parts of his parish, Mr. Stintzing must cycle 25 miles around the fence to reach people who are just a few yards away. Once, he could make the rounds of the entire village in about half an hour.

His West German followers had to meet in a pub, until a chapel could be built. The Evangelical Church managed to get him a pass to go back and forth to his divided flock.

Theological School Dedicated: It's Methodism's 12th

In a dedication which some called a "new look" at all theological education, the new Methodist Theological School in Ohio was formally opened October 14 with a promising crop of 72 students, and with many "greats" of the academic world among the 2,000 present.

From a statistical standpoint alone, the school is quite impressive; with a 69-acre campus, largely a gift of Ohio Wesleyan; five new buildings, a \$2.9 million debt-free plant, and some \$4 million in assets. A \$500,000 dormitory is being started.

Ohio Bishop Hazen G. Werner, credited with being the guiding light in the school's development, presided over inauguration of Dr. John W. Dickhaut as its president, and Dr. Van Bogard Dunn as dean. Dr. Dickhaut has been a district superintendent in Ohio, is a graduate of Marietta College and of Garrett, and is board president of Methodist-related White Cross Hospital, soon to open a \$12 million plant in Columbus.

Dr. Dunn comes from a pastorate in Jackson, Tenn., is a graduate of Murray State Teachers College in Kentucky, and received both his BD and PhD at Duke.

Bishop Donald H. Tippet of San Francisco gave the dedicatory address.

Dr. Samuel Miller, dean of Harvard's divinity school, and main speaker, characterized the 72 new students as caught in an agony of confusion between an "old world" and a "new world." It is up to the theological school to re-establish the nature of the minister, he told his colleagues. The church has betrayed him by using him for a thousand purposes, most of which are only remotely connected with the kingdom of God.

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West German girl, top photo, looks across lake at Soviet sector. Bottom photo, church in West German part of town.

share the doubt, the shame, and the hidden wounds of humanity, Dr. Miller declared.

Greetings were brought to the assemblage by President Dwight E. Loder of Garrett, for the Association of Methodist Theological Schools, Dr. Gerald O. McCulloh for the Methodist Board of Education, and President David A. Lockmiller of Ohio Wesleyan, representing the Association of American Colleges.

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Church and Union Evangelism
Oct. 30-Nov. 7 Williamsburg, Ky.
Nov. 13-20 Philadelphia, Pa.
Nov. 22-Dec. 4 Mt. Vernon, Ill.
Dec. 18-22 Nashville, Tenn.
Box 431
Lexington Kentucky

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Methodist Boards Elect

At meetings held this fall, Methodist general boards and agencies elected officers for the new quadrennium.

The Board of Hospitals and Homes, which provides consulting and advisory services to 236 Methodist institutions, named Bishop Fred G. Holloway of Charleston, W. Va., as president. Dr. Olin E. Oeschger of Chicago was re-elected general secretary.

Bishop Richard C. Raines of Indianapolis is new president of the Board of Missions. Bishop William C. Martin of Dallas was elected to head the Division of World Missions; and Bishop Gerald Kennedy, Los Angeles, the Division of National Missions. Mrs. J. Fount Tillman starts another term as president of the 1,850,000-member Woman's Division of Christian Service.

Dr. Thomas B. Lugg, retiring "watchdog" of Church finances, was honored with a dinner in Chicago for his 16 years as World Service general secretary. He is succeeded by Dr. Don A. Cooke of Bradenton, Fla. Bishop Paul E. Martin of Houston, Tex., is new council president.

In 1960-61, more than \$24.5 million went through the central treasury, Dr. Lugg reported.

TRAFCO has as its president Bishop Donald H. Tippet of San Francisco, with Bishop Marvin A. Franklin, Jackson, Miss., and Lloyd C. Wicke, New York, as vice presidents. The Rev. Harry C. Spencer, general secretary, and all staff members were re-elected.

The Commission on Public Relations and Methodist Information, meeting in Chicago, selected Bishop Eugene M. Frank of St. Louis as president, and re-named Dr. Ralph Stoady of New York as general secretary.

MCOR chose Bishop James K. Mathews of Boston as its president; Dr. Gaither P. Warfield remains as general secretary.

Expect 1,000 at Convocation

The 575 district superintendents, and others at the D.S. convocation in Chicago November 18-20, will get a liberal education on the nine thrusts of the quadrennial and general benevolence programs.

dates of interest

NOVEMBER 30—NCC Central Department of Evangelism Board of Managers.

DECEMBER 2-3—Association of Wesley Foundations, Nashville, Tenn.

DECEMBER 4—Commitment Day

DECEMBER 4-9—NCC General Assembly, San Francisco.

DECEMBER 12—Friends of the World Council of Churches Annual Meeting, New York.

DECEMBER 26-29—Christmas Conference, Board of Evangelism, Purdue University, Lafayette, Ind.

DECEMBER 31-JANUARY 2—Workshop of Program of Counseling and Referral, Michigan Association of Religious Counselors, Grand Rapids, Mich.

JANUARY 1—Student Recognition Sunday.

JANUARY 3-6—National Conference on Spiritual Birth and Growth for Ministers, South Central Jurisdiction, Lake Murray, Ardmore, Okla.

All of the 44 active bishops probably will be present; also some 200 annual conference chairmen on promotion and cultivation, and world service and finance; general board people; and Methodist editors.

The nine thrusts are: *Renewed Commitment and Personal Witness; Church and Campus; Inner City and the Small Church; New Church Schools and Churches; Missions; Stewardship and Benevolences; Concerned Christians; Call to Ministries of the Church; and Christianity and Family Life.*

Bishop William C. Martin will have a message on *The Ecumenical Church*, stressing the work of the National and the World Councils of Churches.

U.S. to List Shrines

A registry of historic churches and missions is to be started by the U.S. National Park Service.

It will among other things, solve the prickly 'church-state' problem of several churches still used for worship, adjacent to the Independence Shrine National Historical Park in Philadelphia.

Old St. George's, famed Methodist landmark, is one of these.

Fred A. Seaton, secretary of the Interior, said it is impossible for the U.S. to manage or support the many religious landmarks in the U.S., though they are an integral part of the national heritage.

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DUTTON

Plans Afoot to Deepen Work of Deaconess

The Methodist Commission on Deaconess Work met in Chicago recently with a more determined air than ever; partly because it has a diamond jubilee to plan, partly because of a sharp decline in recruitment.

Though 1958 was a near-record, with 19 new deaconesses, there were only 7 in 1959 and 7 in 1960.

The commission tied the two problems together by setting a goal of 75 new deaconesses by 1963, when the 75th anniversary celebration will take place.

Too, most deaconesses (246) are over 50, with 168 younger and only 13 of that number younger than 30.

To reach the goal, and intensify the quality of the work, the commission outlined several measures. As reported by Miss Mary Lou Barnwell, executive secretary of the movement, they are:

- More recruitment among teen girls of high school and college age.
- Greater emphasis on Bible study, and understanding the Methodist faith.
- Use of more attractive literature, the film *Make All Things New*, and all avenues of promotion.
- A speakers bureau for each conference deaconess board.
- Inviting into the deaconess movement women in full-time church service who have no organic relation to the Church.
- Better orientation for deaconess candidates, including workshops on international affairs, changing family and community patterns, and contemporary literature, music, and drama.

Bishop Gerald Kennedy of Los Angeles is the new chairman of the Commission.

A deaconess can serve the church in any capacity not requiring full clergy rights. She may be a director of Christian education, supply pastor, a teacher, nurse, or doctor, a credit manager, purchasing agent, a secretary or counselor, among other occupations.

Win 11,676 for Church

All "returns" are not yet in, but nearly 12,000 persons responded in an Illinois state-wide evangelism campaign conducted by 1,300 ministers; 400 of them from out of the state.

There were 4,036 confessions of faith, 1,291 re-affirmations, 4,235 transfers from Methodist churches, and 1,954 transfers from other churches.

In Top Management Class

Administrative efficiency of the Roman Catholic Church, says the American Institute of Management, is in a class with industrial giants such as General Motors, AT&T, E. I. duPont, and Procter and Gamble.

In its second such audit in five years,

the church got 9,010 points of a possible 10,000, as compared with 8,800 in 1955.

There was a marked improvement since Pope John took over in 1958, said the AIM, credited to his "firm belief in delegation and decentralization," and absence of a Roman clique.

Will Edit Methodist Hymnal

Editor of the *Methodist Hymnal*, scheduled for possible revision after the 1964 General Conference, is the Rev. Carlton R. Young, 34, Methodist Publishing House director of church music.

He is a member of the North-East Ohio Annual Conference, and has taught at Boston University and in public schools. His degrees in music include one from Boston University of Theology.

Ask New Report From Pastor

The Methodist Commission on World Service and Finance is asking every Methodist pastor to list two additional items in his annual report this year.

They are: the number of known tithers in the church (with no names mentioned) and average attendance at morning worship. These will go in columns 43a and 43b of the conference report's statistical section.

Much needed information will be gained, it is hoped, to stimulate both the quadrennial stewardship and evangelism programs. Other questions related to the quadrennial emphasis will be asked in subsequent years.

Deaths

FRED A. ANDREWS, retired member Detroit Conference, September 20.

BURL M. BECHDOLT, retired member North Indiana Conference, September 10.

MRS. LESTER BICKETT, wife of retired member Northwest Indiana Conference, August 24.

MRS. CHARLES WESLEY BURNS, widow of Methodist bishop in San Francisco and Boston Areas, October 10.

CHARLES B. CRAMER, retired member Ohio Conference, August 14.

CLYDE M. CRIST, member Southern California-Arizona Conference, September 20.

ORVILLE L. DAVIS, director of church relations at DePaul University in Indiana, and former holder of several church posts throughout the world, September 3.

IRVIN FRYE, retired member South Carolina Conference, September 14.

ELVIN B. GRANGER, retired member Central New York Conference, October 12.

MRS. R. F. HILLIARD, wife of member North Carolina Conference, September 27.

MRS. H. J. JEWETT, minister's widow living in Celina, Ohio.

ELMER JONES, retired member Northwest Indiana Conference.

J. D. KILGORE, member South Carolina Conference, September 14.

JOHN MARK MONROE, retired member Missouri Conference, September 14.

ELI L. MOTTET, retired member Ohio Conference, September 19.

C. S. MUNDELL, retired member Rocky Mountain Conference, August 17.

JOHN EDWARD MURR, retired member Indiana Conference, August 22.

J. L. PRUITT, retired member North Arkansas Conference, October 8.

CARL A. REPPERT, member Genesee Conference, October 8.

MRS. ERNEST H. SCOTT, widow of member Detroit Conference, September 1.

LOUIS F. ULMER, retired member North Indiana Conference, August 25.

MRS. W. E. WATKINS, wife of retired member Central Pennsylvania Conference, August 3.

METHODIST

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YOUTH FUND INCREASE. Giving to the Methodist Youth Fund hit a record \$814,341 this year, reports Miss Emeline Crane of the Committee on Christian Education in Foreign Fields. The fund, which aids Methodist work throughout the world, has increased each year since it started in 1941.

SPEND ON EDUCATION. Expansion of the American Lutheran Church's 15 schools of higher learning will have a cost of about \$100 million, says Dr. Sidney A. Rand of the TALC college board.

LAST SERMON. Dr. Leslie D. Weatherhead, 66-year-old Methodist pastor of famed City Temple in London, and often called the best-known religious writer in the English-speaking world, preached his last sermon to a congregation of more than 4,000. He has retired after 23 years of service.

HAVE NEW BIBLE. A *New English Bible*, a complete new translation into contemporary language, will be published in 1961 by the Cambridge and Oxford University Presses. It is a joint effort of Protestant denominations, including Methodist, in the British Isles.

WCC PRESIDENT DIES. Dr. John Baillie, leading Scottish theologian and member of the World Council of Churches six-man presidium, died recently in Edinburgh at 74. In the U.S. he was ordained to the Presbyterian ministry, and had taught or lectured at leading universities.

MORE CHURCH MEMBERS. Church membership in the U.S. was up 2.4 per cent in 1959, reports the National Council of Churches *Yearbook of American Churches* for 1961. This is an 0.4 per cent gain in relation to the number of people in the U.S., as against a 1.8 per cent gain in the population. Protestant gain over 1958 was 1.7 per cent; Roman Catholic, 3.4 per cent.

WHY ATHEISM. Communist states fail to recognize Christian values because the churches have too often failed to defend the laboring people, said Dr. Wolde-mar Gastpary, president of the Polish Lutheran synod, at a meeting in Lausanne, Switzerland.

RULED AS TAX-FREE. More than \$5 million in assessments on Baptist publishing and educational properties has been removed from Nashville's tax rolls by the Tennessee Board of Equalization. It has not yet ruled on a Methodist Publishing House appeal in 1959 on 1959-60 assessments of nearly \$3 million.

Refuse 'Bible-reading' Case

The U.S. Supreme Court has sent back to the federal court in Philadelphia a case which challenges the Pennsylvania's "Bible-reading" law, and brought by a Unitarian couple.

The Abingdon Township school board claims the law's objectionable features were removed in 1959 when it was amended to remove the proviso that a teacher must read from the Bible or be discharged, and provided that any pupil may be excused on written request of the parents.

The high court rejected appeal of Montana's Hutterite sect on a state corporation tax it says is discriminatory. Its members buy up vast tracts in the west for a highly mechanized and competitive kind of farming.

Among the record number of 26 cases before the Supreme Court involving matters of concern to the Church are several which could bring sweeping changes in public religious practices, as well as agitate some church-and-state questions.

They include several on Sunday "blue laws," birth control, the "belief in God" oath for officeholders, and control of pornography.

MPH Sales Up \$1.5 Million

Sales of The Methodist Publishing House were \$27,205,272 in the last fiscal year, reported President and Publisher Lovick Pierce at the annual meeting in Chicago of the Board of Publication.

This is more than \$1.5 million over the previous year, and nearly five times the volume of 20 years ago, he said.

At the two printing plants, more than five million copies of books, and 147,258,002 copies of church school literature were printed, and Abingdon Press turned out 93 new titles.

F. Murray Benson, a Baltimore attorney, was elected chairman of the board to succeed William H. Swiggart of Nashville.

The board voted \$600,000 to the annual conferences, for retired ministers.

DOES MINISTRY RUN IN THE FAMILY?

The CHRISTIAN ADVOCATE would like, in future issues, to list names of families in which the Methodist ministry goes back two or more generations.

If your family is one of these, please send us the pertinent facts: name of each minister in a continuous line of third, fourth, or more generations of ministers; the annual conference in which he or she most recently holds or has held appointment; and indicating which are still living. Mail to: News Editor, CHRISTIAN ADVOCATE.

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